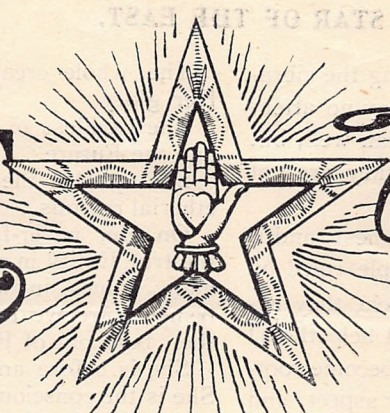


STAR OF THE EAST



A Monthly Journal, devoted to the propagation of the VEDANTA PHILOSOPHY
the Universal Teaching of Souls' Unfoldment.

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OPTIMISM AND PESSIMISM.

There is no lesson so valuable to learn as to have optimistic views of life, and there is nothing we should more guard against than the contrary.

Humanity attracts sorrow to itself, by looking at things from a view of failure, and there is nothing which is more detrimental to mankind than have those amongst it who cannot see anything but in dark shades of life. A man who does not see anything but the dark is not fit to be amongst others, for he does not only import darkness to himself, but he also makes life dark and worthless to others.

A pessimist cannot have success in what he undertakes, nor can he have happiness, and least of all can he be of happiness to others.

Pessimism is disloyalty to God, and it is a denial of the truth of the words which Jesus spoke to His disciples, "Greater things than I do ye shall do; ye are also Gods." Pessimistic people live only in their lower senses, and they have no confidence neither in God nor in themselves, and their words, suggestions, or advices should under no consideration be followed, for they do not see the possibilities in life, but make mountains out of "mole-hills," and to them there is nothing but failures in all that is undertaken. I hope that we have no such people in our clubs, as they will not be of the benefit to themselves nor to others which those will be who take a hopeful view of all things, and they will have greater success in their undertaking than pessimists possibly can have, for "as a man thinketh so is he." Pessimism makes people blue, downcast, and irritable; they will

criticise others, but cannot see their own faults; and they often times try to rule others by their low-spirited views.

Beloved, do not allow such conditions to take possession to you, for it is the most dangerous state man can be in, and it often leads to sickness and self-destruction. These hard times mankind is inclined to lean towards Pessimism, but it must not be so for we are God's own, by having all the Divine potentialities within us, and there is nothing in life that will be so strong as to take away all avenues for our well-being; there is plenty to find for us, but what we have to learn is how to find it, and if we give way to Pessimism we will never see any good in life, but only look for failures.

Let me say to you, whoever you might be, that the blessings which you would have if you gave yourself in hope and faith to God, you will miss, and you will be a victim to poverty, mental and bodily pain, and your life will be a failure as you always suggest. I cannot tolerate such views being taken of life. I cannot bear to have God's "plenty" being denied by such slaves to darkness, for there is no greater sin than to deny the power of God, in man and things; and for this power everything is possible. Go out in God's nature and let Him speak to you. See everything is brought forth in the Image of God, and go by yourself and keep up your pessimism, if you so choose, but do not spread it amongst others. A pessimist is always irregular in his movements. He will always be too late instead of on time, and when he is on hand in the last minute he will find fault with things he has not been present to hear. We find this in commercial as well as in other departments of life, and those will always be the "grunTERS"—nothing suits them, nothing appeals to them, for they cannot see the higher side of things, because they always look at the lower side. Any of you who are in this deplorable condition, I pray God for you; you are to be pitied; and let no important action be decided

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while in such state of mind, for they will bring the vibrations of failure at the start. My friends, pay no attention to what pessimists predict, for they mean well, but they cannot see but one side of life, and they are not capable judges.

Go on hoping, always for the highest and best, and it is sure to come to you. Are not sick people ruled by this terrible habit? If they have a tooth-ache they believe it will develop into heart-failure. God help them! Get out of such mind quickly, and let it not become rooted in you; but look at things in their higher aspect, and you will not fail, but gain a triumphant day. Do not listen to pessimistic people; pass your own judgment over their head, and let hope, faith, and courage always rule all actions and they will come to a glorious terminus.

Not Pessimism, but Optimism, in all things, in all undertakings, and in all matters of life, and the light of God will fall upon our pathways.

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DIVINE MOTHERHOOD OF GOD.

The Hindus' Estimation of God.

The universe with its things, animate and inanimate, seen and unseen, has been the wonder of ages. Who has brought all this into existence? The answer comes from within—the Divine Motherhood of God.

The Motherhood of God is to the mind greater than that of the Fatherhood only, as all power becomes united in the Mother, thus it is that we prefer to call God our Mother, as it implies all in God.

She created the universe out of Herself. She is ever present in it. She lives hidden in all beings, the inner souls of all, and the witness of all actions. Seated in the hearts of all, She is the Ruler of all things, and all creatures are one in Her. Smaller than the smallest, greater than the greatest the Divine Mother, God, fills the universe.

The sword cannot pierce Her, fire cannot burn Her, water cannot wet Her, and the wind cannot dry Her. She is unseen, but all-seeing; unheard but all-hearing; unperceived, but all-perceiving; unknown, and all known; the one Knower of all. She is revealed and yet hidden, present and yet beyond. She is purity, truth, bliss, and immortality.

She is One without a second Unity in variety whom speech cannot describe, and mind not comprehend. All-transcending, unbounded by space or time; moving without feet, grasping without hands, seeing without eyes, hearing without ears. She is without cause, and yet of all causes; external in existence, infinite in wisdom.

She is the Almighty Creator, Preserver, Destroyer, and Upbuilder of all things. The Firmament is Her head, the sun and the moon her eyes, the quarters of space Her ears, Her speech the Eternal Vedas, the wind is Her breath, the whole universe is Her heart.

She is Intelligence, the Moral Law, the soul of the universe. All angels and worlds and all existence are threaded in Her.

The whole creation moves towards the fulness of Her glory.

The Goddess of Time, She is the Past, the Present, and the Future.

She upholds the sun, moon, heaven, and earth, and etherial regions.

On Her never-fading canvas She paints Herself as the true Entity in and of all things. Such is the God of many names, in whom all things move and have their being. Are we not the children of this Eternal Mother, born out of Her life, bearing Her Divine Image?

She is before and behind us. She is in our hearts. She is the consciousness and intellect. She is the peace and storm, hunger and thirst, work and rest, weakness and strength, manifested through all things.

She surrounds us as a living presence, holds us in Her arms, feeds us when we are hungry, gives us drink when we are thirsty, rests us when we are weary, and lulls us to sleep when we are sleepy. She gives us strength when we are weak, hope when we are in despair; consolation and peace when we are seeking it. O! how merciful is this heavenly Mother-God, and yet we forget Her, but She never forgets us.

This universe is the play-ground of all the great elemental forces in nature, which are the manifestation of power and energy of our divine Mother-God. Whatever we do we do it by Her power. My earthly possessions are not mine, but Hers. It is She that makes my body move and work; it is She that consumes food and makes it into life-blood, and guides me in everything. I find none to whom I can give my sorrows, who will soothe my pain like Her. At Her feet alone will we lay all our burdens, as there all is well. As soon as we pray to Her in childlike simplicity, and sing Her glory, all sorrow is gone, and there is peace in our troubled hearts.

The Lord is the peace and bliss at all times and under all conditions. Our lives are Hers, our possessions are Hers, our gifts are Hers, and there is nothing we are commanded to do which is not done by Her own grace, love, and tenderness, from within us.

The reason why we do not have the experience of comfort, and peace, is because we do not know this, we cannot see it, and that is the reason why we doubt, look down instead of upward, and become lost in the many by-ways in earth. Let temptations, pain, and suffering come, but let us take refuge in the lap of our divine Mother-God, and, lo! She will give strength and wisdom to bear all the sorrow the world can inflict.

—From the "Prabuddah Bharata."

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CONFUCIUS AND HIS PHILOSOPHY.

Abstract of Lecture by Swami Bodhananda.

China defies the world in three things—her age, population, and industries. The Chinese come from the Turanian race, that migrated from the western Asia, and settled on the banks of Hoang-Ho 4000 years before Christ. The recorded history of China goes as far back as the age of civilisation, and is one of the oldest in the world.

The Wall of China is one of the great wonders of the world. It was built in the third century before Christ, to protect the country from invasion. It is 1200 miles long, twenty-five feet high, and broad enough to permit six horsemen to ride abreast.

It is said that "in it there is enough material to build a belt six feet high and two feet wide that would reach twice around the world."

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China is the most moral country in the world, as there is only one criminal in every 3787 of the masses, and still your people send missionaries to China. Confucius came from this wonderful nation, and in the history of the Chinese people he holds the highest position for his wisdom and logical power of judgment.

The father of Confucius was Shoooh Leang Hie, a military officer. He was a man of Herculean strength. He married when seventy years old a second time. He went to a respectable family of Chinese, where there were three daughters, and became betrothed to the youngest, Chingssze, and within a year there was a son which became the great Confucius.

At fifteen years of age Confucius had learned all that his masters could teach him, and at the request of his mother he married at nineteen years of age, and had two children (one son and a daughter).

His mother died when he was 23 years of age, and his father when he was but 3 years of age. He divided his disciples into four classes. The first he taught morals, the second rhetoric, the third politics, and the fourth the style of written compositions.

At one time when he was travelling, he saw an old woman weeping by a tomb. He sent one of his disciples to see what the matter was. She replied to his question "that a tiger had killed her father and father-in-law in that same place." The disciple asked her "why she did not remove from such a sad place," and she answered: "Because here is no oppressive Government." On hearing this from the disciple, Confucius remarked, "An oppressive Government is really fiercer than a tiger." Another time, when visiting a statue in a royal palace, he saw a big metal statue of a man with a triple clasp on his mouth. On the back of the statue was inscribed these words: "The ancient people spoke very little, and, like them, we should avoid loquacity. Many words invites many defeats. Those who talk much are sure to say something it would be better to have left unsaid." Confucius said, "My children, these words are true, and they commend themselves to our reason." At another time he said to his disciples: "My children, looking at humanity from the top of a mountain, I find they are continually running after worldly pursuits, and trying to get ahead of one another. There is scarcely one who does not think how he can take advantage of the other. It is sad to see it all, and not be able to remedy the evil. You have perhaps thought the matter over. Tell me in turn what you would do if you had the power." One replied: "I would defend the weak and oppressed, and, if need be, I would conquer and execute the oppressor and thus establish right and order." Confucius said to him: "You speak like a soldier." The second disciple said: "I would throw myself between the contending parties, and dilate on the horrors of war, and the blessing of peace, the ignominy of defeat, and the miseries brought on the bereaved widows and orphans, and thus establish peace." "You speak like an orator," said Confucius. The third one said, "I would, if possible, educate and elevate these people by my life and example." "You speak like a sage," was the Master's reply. At last, when 69 years of age, he returned to Loo and devoted his remaining years to contemplation of his literary works, and to teach his disciples. Confucius died when seventy-two years old, in the year 479 B.C. He was buried with much pomp, and the multitudes observed mourning for three years. The Empress of the Shun dynasty erected a marble statue on his grave, which bore the inscription: "The most sagerly ancient teacher. The all-accomplished and all-informed King."

His last words were:

"The great mountains must crumble,
The strong beam must break,
The wise man wither away like a plant."

The first and last teachings of Confucius was, "Do unto others as you wish them to do unto you," and the Chinese try to live up to this.

It is most remarkable that the year 551 B.C., the year in which He was born, also brought forth Buddha in India, and Pythagoras in Greece.

THE FALLING LEAVES.

"There is a sadness and a gladness
In the falling of the leaves,
A feeling of sweet pleasure
That is yet akin to grief;
Thus the pretty things drop gentle
From the branches interlaced,
Flutter, flirt about, then nestle
In the soft earth's warm embrace,
Knowing well there is no ending
To a life when once begun:
Simply growth and change of raiments
'Neath the clouds, the sky, and sun."

—M.R.C.

TO THE VEDIC FLAME.

"Long lis't I in the silence,
Long bow I deep in prayer;
Hast Thou, O Time, and Space of it,
My master secret there?"

"Long raise I palm to sunrise,
Long in the Mazda bask;
Where is my soul's truth, Buddha?
I can at last but ask."

"Hast Thou, Lord of Vedanta,
The soul God meant for me
Oh, make it mine, that I may define
My own pure ray in Thee!"

—M.V.B.

"He who sows with purity fulfils all law." —Michelot.

LESSON.

How to Reach the Highest.

There is but one way to reach the highest, and that is to completely forget the lower self, and be in meditation upon God in all things.

Read over and over the lesson on the Estimation of God by the Hindu, and think it over and over, and have no desire for anything except to come nearer to God. This will bring out practical powers; it will make one strong and fearless, and that which one has to take care of in the material will come better in one's hands.

Do not deal with the psychical, as it holds the mind in the material, and holds one in disturbances and un-successfulness all the time.

Leave everything to God, and let life come into our hands as it will after we have made our best endeavours in all paths of our calling.

Have complete faith, and when we go by ourselves, let us forget the body, and only think of God the highest there is.

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Practise deep but gentle breathings, and do not sit down in silence and have the mind on anything but God. This will bring about the highest and best development, and it will raise us above the psychical, the destructive plane. Oh, my friends, be practical; get the highest and best in life, and do not hang on to the lower. Let us hold peace as often as we have the time, and there will be wonderful peace in all that we undertake in life.

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THE OBJECT AND AIM OF THE VEDANTA MOVEMENT IN THE COLONIES.

The Vedanta movement in these Colonies has not come for the purpose of making proselytes, or to introduce a new teaching, or taking people away from the beliefs they now have; but to help mankind to become freed from the bondages in which the narrow creeds has put it, and to help it to see life from a universal point of view, and become liberated from fear of death and other false impressions which ignorance has placed it in.

Vedanta has come to these Colonies to teach the people here true brotherhood, which is found in the oneness of all things.

Vedanta has come to teach the sick how to get out of their pain, and the poor how to get out of poverty.

The centres that are being formed are for the purpose to teach mankind its limitless powers, and how to use them, and also to train the race to bear its fellow-man in mind, and in that way understand fully our duty to others.

Vedanta does not worship men, but the God-power in man; and it teaches us that we are "our brother's keeper." The Vedanta Reading Clubs, formed here and elsewhere, have a greater mission than only to sit down and learn for self, as its members learn the truth in a broad path; they begin to realise that they are here to help their brethren, and in this wise every Vedanta Reading Club becomes a school in which workers become fitted to go out (those who have no family ties), and help others who need light and help. All Clubs will be risen higher as they advance, and out of those there will be earnest workers for the good of humanity, and we have added the name of the great Ramakrishna to the Sydney Club (and all the rest will bear that name as their members go on in advancement), because this great saint lived for the purpose of helping the suffering; and as the benevolent movement in India which bears that name has done such a wonderful amount of good in absolute freedom from creeds, and limitation, His name to our Clubs will awaken in all the members a desire to be of use, not only to relatives, and certain denominations, but to all, no matter what colours and name they bear.

The broad humanitarianism is what the Colonies need in particular in order that its people might awaken to the truth that all colours and positions are that of our brothers and sisters.

It is to inspire the humanitarian principles on as high, unselfish, and broad a scale as possible that we have taken for our inspiration the name of the Ramakrishna centre, and not in order to limit our work to the name of a man, as Vedanta is too broad and great for such narrowness.

We are here not for ourselves, but for our brothers, and as long as we only think of that we shall have but

very little of the power and happiness which we will have as soon as we branch out into the wide life and see our own soul in all we come in contact with.

Branch out, become great through being great to others. Become merciful, being merciful to others; and we want young men and women to come and be taught in order to teach others.

Have not the bread and butter in view, but have the humanitarian principles, and we shall hear the voice from beloved India, where thousands cry: "Come over and help us!"

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SYDNEY LETTER.

Beloved Readers,

It is with great joy that I report to you that the work in Sydney has taken a stronger hold than it ever had before. Strangers are coming amongst us, and we have now our own rooms where to receive them and make them feel welcome. The list of our membership is being added to, and we have a class of people who are seeking the higher and more advancing teachings. We have all our meetings in the club-rooms, and they are well filled at every evening meeting, and inquirers come in during the daytime; and we have an opportunity to give them literature and tell them all we can about Vedanta. I am most happy to see that after much unjust suffering brought upon us by people in the lower degrees of unfoldment, we have succeeded in living down falsehoods, and misrepresentations which had risen during our absence, and attract to this centre people who are both seeking knowledge, and who also will do their best to help to give it to others.

We are constantly going upwards, and we shall have a powerful club here before we leave this time. We are arranging to open a training school for those who like to take up the work, and we shall do our best to give what we have accumulated during our long public experience in this work.

We hope that there will be an army of true workers, not those who are as yet held in their own selves, looking for honour and to become great, seeing fault in others, but seeing none in self. Those are not ready to help others, as they are on the physical plane, and need to become freed before they can free others. There will be Clubs in all the principal cities of this and other countries, which will send out workers.

We want those who will do good work for the work's sake, and not for self, and for the former there are fields of heroism and benevolence.

The more we are active the greater will be our unfoldment, as all unfoldment is had through activity. All Vedanta Reading Clubs will take the commandment of the Master, and rise into action for the betterment of the downtrodden, to do like our master, Ramakrishna, live for the help of others, no matter what colour they have, or name, or position, as "All that exists is one: mankind calls it by various names (Bhagavad Gita)."

Most lovingly,

Sister Avabamia.

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Announcement.—All money orders for subscription, and all communications must be sent to J. S. Warner, Box 1064, G.P.O., Sydney. Vedanta literature at home prices can be had by applying or writing to the above address.